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THE CHURCH RECORD.

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Historical.

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Before we leave the constitution, it seems proper to speak briefly of the resemblances existing between the civil government of this country and our ecclesiastical system. These resemblances have often been referred to, and it is by no means strange that they should exist. The war of the American revolution left the Protestant Episcopal Church in this country, in a position different from that of every other religious denomination in the land. It alone was entirely broken up in its polity. The other societies had systems involving no connexion with the English Church; the war, therefore, could not affect their government; at its close they had but to proceed according to the principles and rules of an already existing organization; very slight modifications, if any, were necessary to them. Not so, however, with the Protestant Episcopal Church: it had been identified with the established church of the mother country, nay, was in one sense, part and parcel of it. By the war its government was entirely subverted; it had therefore to commence *de novo*, the work of framing a system. The whole field was open before it. Men were busy at that time in making civil constitutions; some of the same men were churchmen, and aided in making our ecclesiastical constitution; what wonder is it then that there should be found resemblances between them? It is too much however, to say that these resemblances are complete throughout, as will be seen in what follows. Let us first consider the particulars in which there is likeness.

One of the most striking peculiarities in the civil institutions of the United States, consists in the fact of an individual or local legislature for each State, and at the same time a general legislature for the whole union. This double government we have reason to believe, is but imperfectly understood out of our own country: the necessity is not apparent, for two legislative bodies, to those who live in kingdoms where but one law-making power is known; nor can such well comprehend how conflicting legislation is to be avoided. We who see its effects in practice, are at no loss to understand and value the theory.

The first section of the first article of the Constitution of the United States, provides for a Congress composed of a Senate and House of Representatives.

The first article of the Constitution of the Church provides for a General Convention: and this was made as soon as possible, to consist also of two houses, viz., the House of Bishops, and the House of Clerical and Lay Deputies.

The Constitution of the United States recognises the existence in each state of its own legislature by which the members of the Senate are appointed.

The Constitution of the Church, in like manner, recognises State Convention in each diocese, and by this the members of the House of Clerical and Lay Deputies are chosen; the bishops being as it were, the senators, *virtute officii*.

The legislation of congress is confined to a particular class of subjects touching the common interests of the whole union. The state legislatures may make any laws for their own States provided they do not contravene the Constitution and constitutional laws of the United States; and are not at variance with the State Constitution.

The legislation of the General Convention is also limited. There are some topics on which by the constitution, the State or Diocesan Conventions can alone legislate for themselves. These conventions therefore make their own canons on many subjects, and may make them on any subject provided only that they do not contradict the constitution and canons of the General Convention.

Again, throughout the United States, whether we consider the whole union, or its several parts separately, the system is a *representative* one. Those to be governed by the laws made, have a voice in the election of the law makers. The qualifications of electors are regulated by each state for itself, but the theory is, in all, a choice of representatives by the people in some mode.

So, too, in the Church the plan is representative. The whole Church is composed of congregations. Beginning, then, with these, the members of the congregations duly qualified, by owning or renting pews in the Church, being communicants therein, or regular attendants and worshippers there, or in some other mode, provided commonly by the act of incorporation, or by a law of the state legislature, elect once a year wardens and vestrymen for the Church. These wardens and vestrymen elect a clergyman when a vacancy exists, and present him to the Bishop for institution. They also agree with him as to the amount of his salary. To them also it belongs to elect the *lay* representatives to the state or diocesan convention, which meets yearly. They select these from among the members of that congregation in which they hold office. Every clergyman, doing duty, is entitled to a seat in the diocesan convention. In the state conventions, the election is made of *clerical* and *lay* delegates to the General Convention, which, unless specially convened, assembles once in three years. Each diocese, be it great or small, is entitled to send four clergymen and four laymen of the diocese, as representatives to the General Convention. In the state Convention also, a bishop is elected whenever that office is vacant, and the choice may be made from the clergy of any of the dioceses in the Union. The whole scheme therefore, it will be seen, is representative.

By the fourth article of the constitution of the United States, full faith and credit is given by one state to the public acts, &c., of another. This is true also, to a certain extent, of our dioceses. The acts of discipline, for instance, of one diocesan, are communicated to the other bishops, and they respect them. A minister degraded by his bishop is degraded throughout the whole Church.

New states may be formed and admitted into the union of the United States. This is done by Congress, under certain regulations prescribed in the constitution.

New dioceses may also be admitted by the General Convention into the ecclesiastical union, and the regulations under which this may be done are very similar to those provided for the direction of Congress in admitting states.

Beside the State Legislature, in each state a Governor is elected.

In each diocese, a bishop is governor of the Church.

These are, briefly set forth, the more prominent points of resemblance between our civil and ecclesiastical systems; and it is not a little remarkable, that the Church, which was once in this country, identified in the minds of many, with the most odious tyranny over the minds and consciences of men, should now be seen to be not at all incompatible with a system of polity framed very much on the model of our free civil institutions.

The dread in that day was of Bishops, and visions of the Star Chamber, perchance, haunted the over sensitive minds of men: but Bishops are, in themselves considered quite as harmless as any body else, and a great deal more useful than many who are thrown into a pious panic by the spectacle of lawn sleeves. Whether bishops are dangerous, depends on the power given to them, or the chance afforded them of unlawfully acquiring power: but they are not necessarily alarming; and, fortunately, episcopacy can as easily be accommodated to the free institutions of a republic, as to the system of a monarchy.

We now proceed to notice some important particulars, in which a difference exists between our civil and ecclesiastical systems.

The constitution provides for a President of the United States, and his assent is necessary to make laws.

We have no officer in the Church analogous to the President. We are without an archbishop or metropolitan, nor do we need one. The nearest approach to any office like that of President, is very slight. We have "a presiding bishop" in the House of Bishops; accident designates him, for it is always the bishop of senior consecration. His powers, too, are very few; and he has none which place him in point of official station above any other of the bishops. Thus, he presides in the House of Bishops, calls special meetings of the General Convention, when necessary; commonly is chief actor in consecrating bishops; and collects the opinions of the standing committees of the dioceses, in the case of a bishop elect, during the recess of the General Convention. These are nearly all his powers as presiding bishop. He has a voice in

making laws, but not, like the President, as chief executive officer of the government. He makes them as a legislator simply, a member of one of the houses.

The President has a veto on laws submitted for his approval, and under certain circumstances, his veto may prevent the passage of a law. The veto of our bishops in General Convention, is precisely like the veto of the lower house: that is, both houses must concur, or a canon will not pass; and, as we have seen, it was with no little difficulty even this was at last obtained for the bishops in 1808.

In one of the dioceses, and one only, a canon has been passed, giving the bishop an absolute veto on the acts of his own Convention; and this is the only instance to be found in our history of any thing analogous to the presidential veto. In Congress, however, two thirds may pass a law, notwithstanding it has been returned with the veto of the President. In the diocese alluded to, the veto of the bishop is conclusive, and a unanimous vote of the Convention would not pass the canon. It is easy to see how the veto power here may make the Convention a mere body for registering Episcopal edicts. A bishop in his own diocese, however, is not like the President, but resembles the Governor of a state; and we know not at present of any state in this union in which the Governor has an unqualified veto. In many he has none at all of any kind. It is said to be primitive: we should be happy to see the journal of a primitive convention, assembling under a constitution like ours, solemnly guaranteeing to the clergy and laity of a diocese a voice in legislation, in which an absolute veto was allowed or exercised. Primitive bishops, we think, knew but little of conventions like ours.

Another very important particular, in which resemblance fails entirely, is in the judiciary.

Under the constitution of the United States, the judicial power is vested in one Supreme Court, and such inferior courts, as Congress may establish. The jurisdiction of these courts embraces all cases arising under the constitution and laws of the United States, as well as many others. The jurisdiction of the Supreme Court, in the two particular cases above stated, is appellate.

In the Church we may be said to have no judicial system. By the constitution, the mode of trying offending clergymen is to be regulated in each state by its own rules. Some dioceses have made no rules at all. Uniformity in judicial proceedings is therefore wanting. But there is a greater evil than this; it is the want of uniformity of interpretation. *Misera est servitus, ubi jus est vagum aut incertum.* Better is it that the law should be interpreted erroneously, so that men may at least have certainty, than that it should be held to mean one thing to-day, and another to-morrow.

The mode as it at present exists operates thus. In the diocese of Massachusetts, for instance, before a court composed according to the canons there in force, some clause of the constitution, or some canon of the General Convention, receives a certain interpretation, and under it punishment is inflicted. In South Carolina, a different meaning is attached by the court there to the very same words, and acquittal follows; and thus it may be in some six or more dioceses. In vain will any one ask what is the law? No man can say. The convict of Massachusetts, doubting, as well he may, under such circumstances, the propriety of his intended punishment, would fain appeal to some tribunal competent to adjust these conflicting interpretations. But where is such a tribunal? No where in the Church. If he brings his case, by way of petition, before the General Convention, that body has no right, under the constitution, to act as a court of appeals. If (as Ammi Rogers did) he carries it before the House of Bishops, as little right have they to sit as judges; and if they express an opinion on the case, such expression (as in Rogers' case) may be viewed as a judicial decision. We need two things: first, a uniform mode of proceeding in constituting courts, and conducting trials in the dioceses. This, as the constitution now stands, we cannot have, unless all the dioceses, by their several canons, adopt the same rules; and this is not to be expected. The General Convention cannot legislate on the subject, until the sixth article of the constitution is altered. Secondly, we need a court of appeals, with power authoritatively and finally, to settle the true interpretation of constitution and canons, *ut sit finis litium.*

How it should be constituted is a question practically of great difficulty. Indeed, we think this difficulty led the framers of the constitution to pass by the whole subject, and to attempt no resemblance here between the civil and ecclesiastical systems. It was probably supposed, and, as the result has proved, truly, that there would be little necessity, in the infancy of our existence, for any system at all; but we have now wonderfully increased, and in all human probability questions of deep interest to our harmony, must grow out of our enlarged relations; and there should be a place where all may understand they will be peacefully and finally settled. It is better to make provision for such settlement before conflict arises, and therefore we cannot but earnestly hope the wise and good of our communion, both clerical and lay, will direct their thoughts to this important subject. What is the best mode, we confess ourselves unable to say; but one thing we venture to suggest, that the court for finally settling the proper interpretation of law should be *selected*, in some mode, from fitness of qualification for the work: we mean no disrespect when we say, it is not a matter to be placed in the hands of gentlemen, *simply* on account of official station. Such station is indeed a high recommendation of any one otherwise qualified; but too much is involved to leave the whole matter to be adjusted by *ex officio* wisdom.

We now proceed to the canons.

THE CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, WITH NOTES HISTORICAL AND EXPLANATORY.

CANON I.

OF THE ORDERS OF MINISTERS IN THIS CHURCH.

In this Church there shall always be three orders in the Ministry, viz., Bishops, Priests and Deacons.

This Canon was originally adopted in the General Convention of 1789; and in all subsequent revisions, has remained unaltered as the first of the canons. The principle of imparity in the Christian ministry which is here avowed, and which is in entire accordance with the preface to the ordinal, is one of the most prominent and distinguishing features of the church: and the continuance in it of the first order of ministers named in the canon, gives to it its character as an *Episcopal* Church. Of the rights and duties which belong to the office of a bishop, some are founded upon the highest authority, the Holy Scriptures, and *for their existence* are independent of all human legislation: *the mode of exercising them* however, is properly considered a matter of conventional arrangement to be regulated often by views of expediency. The only rule to be observed in legislating on the subject seems to be that all things touching the exercise of the rights, duties, or responsibilities of Bishops are fit subjects of human laws, so long as the spiritual character and superiority of the office, as founded on scripture, are not infringed. The New Testament may furnish the principle of ecclesiastical superiority, but it is not pretended that in all cases, it furnishes the rule of action for a Bishop. This, therefore, (in the absence of scriptural rule) is either left to the discretion, the conscience and the piety of the bishops, or is made the subject of human law. The general work of supervision of his diocese, for instance, is one belonging to the bishop, of which no human enactment can properly deprive him, so long as he continues to exercise his office in the church: but touching the *manner* in which the supervision shall be conducted, the church makes such regulations as will accomplish all the good ends of supervision, prevent it from degenerating into inquisitorial scrutiny, and preserve the rights and the respectability of the parochial clergy, as being an order recognized in scripture and the canon, and not less important to the church than bishops.

CANON II.

ELECTION OF BISHOPS.

The election of bishops is a matter which must of course have occupied the attention of the church at a very early period after the American revolution; and the laws upon the subject have from time to time undergone various modifications, which we now proceed to notice. The first legislation on the subject was in.

1795. **No state shall proceed to the election or appointment of a Bishop, unless there be at least six presbyters residing and officiating therein, a majority of whom, at least, shall concur in such election. But the Conventions of two or more states, having together nine or more settled and officiating presbyters, may associate and join in the election of a Bishop.**

This canon, or rather part of a canon, is an instance of legislation founded on a necessity made plain by experience. It arose out of certain proceedings in Vermont, touching the election to the Episcopate of that state of the Rev. Samuel Peters, who was then, and had been for many years, resident in England. There was but one clergyman in the state, the Rev. John Cousins Ogden, who probably went to Vermont but for a time, with the view of effecting this election, and it is certain, that soon thereafter, he left the state. Application was made in the first instance to the Archbishop of Canterbury, for the consecration of Mr. Peters. This was declined on grounds quite sufficient to justify the refusal.* Application was then made to the American Bishops, who also refused on the ground that Vermont was not in union with the Protestant Episcopal Church in the United States; not having acceded to her constitution. This election produced the addition to the first canon of 1795 on which we are commenting.† In the year 1799, the interpretation of this canon came before the General Convention upon a consideration of the testimonials of the Rev. Uzzal Ogden, Bishop elect of New Jersey. The

* Vide 4 Churchman's Magazine 236.,

† Vide Bishop White's Memoirs, 219, 220. 1st edition.

case was this: The clergy of New Jersey on the 16th of August 1798, (to which time the convention of that diocese had adjourned, for the special purpose of electing a bishop) consisted of the Rev. Dr. Wharton and Messrs. Ogden, Waddell, Croes, Gardiner, Rayner and Fowler. On the 5th of June previous, the Rev. Mr. Gardner produced a certificate of his appointment as assistant minister of Trinity Church, Newark, and took his seat for the first time in the Convention: whether his appointment was permanent or temporary does not appear. On the 7th of June, Mr. Fowler produced evidence of his ordination and induction into the church at Cole's Town, and took his seat for the first time in the Convention. And on the 15th of August, after the convention had met for the election, the Rev. John Wade produced his letters of orders and a certificate of his induction into the Protestant Episcopal Church at Penn's Neck, and took his seat as a member. On the 16th of August, the Convention proceeded to elect a bishop. There were present of the clergy, Messrs Ogden, Waddell, Croes, Fowler, Rayner, Gardner and Wade. *The two first named gentlemen did not vote.* There were consequently but *five* clerical votes given and these were all for Mr Ogden; Mr. Waddell as president of the Convention, signed his testimonials with the rest of the clergy.*

When the testimonials were considered in the General Convention, doubts were entertained "whether all the priests who voted in the election of the Rev Dr. Ogden to the office of a Bishop in the State of New Jersey, were so qualified as to constitute them a majority of the resident and officiating priests in the said state, according to the meaning of the canon;" and the testimonials were referred back to the Convention of New Jersey. The ground of doubt, it is believed, was this, that the parochial employment of some of the clergy who voted was not a *permanent* employment, but was to last for a limited time only. It should however be added, that this rigorous construction of what constituted a resident and officiating presbyter, under the canon, may have resulted from other causes than a fair interpretation of its words and meaning. The individual elected was suspected of an attachment to other religious societies stronger than that which he bore to the church;† and in fact died a presbyterian minister. The circumstances here detailed may have given rise to the third canon of

1799. No clergyman employed by the year, or for any limited time, shall be considered as a regularly officiating and resident minister of the church in any state, for the purpose expressed in the two concluding sentences of the first canon of 1795, entitled "A Canon concerning Episcopal visitation."

This purpose is the election of a Bishop. The next canonical provision on this subject was made as follows, in

1804. No minister who may be hereafter elected into any parish or church shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall as such, have any vote in the choice of a Bishop, until he shall have been inducted according to the office prescribed by this Church.

The next legislation was in

1808. No diocese or state shall proceed to the election or appointment of a Bishop, unless there be at least six officiating presbyters residing therein, and who agreeably to the canons of the church, may be qualified to vote for a bishop; a majority of whom at least shall concur in such election. But the conventions of two or more dioceses or states, having together nine or more such presbyters, may associate and join in the election of a Bishop.

Upon a comparison of this canon with that of 1795, it will be seen that the principal difference consists in the requirement, made in 1808, that the electing presbyters should be *qualified to vote for a bishop agreeably to the canons of the church:* before, it was merely provided that they should be residing and officiating "in the state in which the election was made." It is not difficult however to discover why the alteration was made. Three things were provided for by the General Convention in 1795; these were first, that electors of Bishops should be *presbyters*, secondly, that they should be *officiating*, and thirdly, that they should be *residents*. It was perhaps needless afterward to add more to these requisites, for this reason: each diocese has the right of fixing the qualifications of membership in its own convention; and none but members thus qualified can vote in the convention for a bishop. The diocesan conventions therefore would take care that those who voted were qualified according to the diocesan rules regulating membership.

But subsequent to 1795, and before 1808, (viz. in 1799 as we have seen) it had been found necessary to declare that employment by the year, or for a limited time, did not entitle a clergyman to "be considered as a regularly *officiating* and *resident* minister of the church in any state," for the election of a bishop under the canon of 1795. And again, in 1804, it had been enacted that *without induction*, according to terms then prescribed, no clergyman should be deemed a settled parochial minister or "as such have any vote in the choice of a bishop;" and at the revision of the canons in 1808, the same canon was continued in force. It is to these provisions therefore. all made after 1795, that we must impute the change in language which we find in the canon of 1808. The case of the first election of the present bishop of Kentucky was one falling under the canon of 1808: the facts were these. In the year 1831, the clergy of Kentucky consisted of three gentlemen who were respectively, rectors of the churches in Louisville, Lexington, and Danville, and of three others officiating in towns in Kentucky as missionaries of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church:" these were all who had any parochial connexions of any kind; there were however two other presbyters of the church, residing in Lexington, and engaged in the business of teaching. On the 13th of June 1831, the convention met, and the Right Rev. Bishop Meade of Virginia was present and presided. At the opening of the convention all of the clergy referred to above, with the exception of the two who were employed as instructors in Lexington attended, and all were presbyters, Bishop Meade having admitted the three missionaries to priest's orders on the day before the convention met. There were lay delegates from the parishes of Lexington, Louisville, and Danville.

On the 14th of June, the convention resolved that it was expedient to elect a bishop: but before this resolution was adopted, Bishop Meade had been obliged to pursue his travels for the purpose of fulfilling certain appointments, and had taken one of the missionaries with him: so that on the 14th of June, but five clergymen were in the convention.

The election was made on that day, and the choice fell upon the Rev. Benjamin B. Smith, rector of the Church at Lexington, and one of the five clergymen then present. Four of the six presbyters of the Convention had resided in Kentucky *less than one year*, at the time the election was made. When the testimonials were submitted to the several standing committees, there was a difference of opinion among them as to the validity of the election under the canon. Those who doubted it did so on several grounds. First, it was said that as the canon required "*at least six officiating presbyters residing*" within the diocese, the three deacons who had been admitted to the priesthood by Bishop Meade, could not be considered part of the required number, because they were missionaries, employed by a society without the diocese, not responsible to its authorities, and liable to be withdrawn within one hour after the election: therefore they did not satisfy the requisition for presbyters "*officiating*" and "*residing.*" The second ground was this: that the canon required the election to be made by a *majority* at least of the six presbyters, and the fact was said to be that as the gentleman elected did not vote for himself, as one of the missionaries was absent, having accompanied the bishop, and as one of the rectors present was known not to have voted for Mr. Smith, he of course could have had but three clerical votes: and three was not a majority. Thirdly: Kentucky contained at the time of the election but *four* organized parishes, and neither of them had an assistant minister: she could not therefore, it was said, have more than four *bona fide* settled Episcopal clergymen, within the meaning of the canon, which calls for *actual* and not mere *canonical* residence.

Others, again held the election to be valid because the canon did not mean *six settled parochial ministers*, but merely six presbyters, officiating at the time in Kentucky, and residing there: and as to the point whether a *majority* made the election, the standing committees it was said could not look beyond the canonical testimonial, if that was regular, it imported that the election was made by a majority.

A majority of the standing committees however hesitated, and many refused to acquiesce in the proceedings which had been had. To obviate all difficulties, the election was not insisted on by Kentucky; but at the next annual convention of that diocese, when there certainly was the canonical number of resident officiating presbyters within the diocese, Bishop Smith was elected, and in 1832 was consecrated.

In tracing the progress of legislation on the subject of the number of presbyters required to elect a bishop; it is next to be remarked, that the provisions of the laws now under consideration were entirely dispensed with in one instance, from peculiar circumstances. The wants of the western

*Proceedings of New Jersey Conventions at Newark, June 6 and 7th, and by adjournment at New Brunswick, August 15, 16, 17—1798.—Journal of a special Convention at New Jersey at Perth Amboy, 16, 17 of October, 1799.

†Bishop White's Memoirs page 226· 1st edition.

part of the United States were felt by the church, almost from the period when settlements began in the West. It became therefore long since very desirable to consecrate a Bishop for some State or States westward of the Alleghany mountains; but there was no state there, qualified under the canons to elect a bishop. To remedy this, in 1817, all the Episcopal congregations in Pennsylvania and Virginia, westward of the mountains, were authorized by canon, with the consent of their respective bishops to place themselves under the care of any bishop consecrated for the Western States, and to unite in Convention "with the church in any western state or states;" and in the event of the election of a bishop, "the number of clergymen specified" in the canon now under consideration "shall not be requisite." In 1820, as the object contemplated had been attained by the election and consecration of a bishop for Ohio, the canon of 1817 dispensing with the former laws was repealed.

TO BE CONTINUED.

Practical Christianity.

EXCERPTA.

We continue our selections from Bishop Hall.

REQUISITES FOR THE RECEIPT OF THE BLESSED SACRAMENTS.

The highest of all God's services are his sacraments; which therefore require the most eminent acts of our devotion.

The sacrament of initiation, which, in the first planting of a church, is administered only to those of riper age and understanding, calls for all possible reverence, and religious addresses of the receivers; wherein the primitive times were punctually observant, both for substance and ceremony; now, in a settled and perpetuated church, in which the virtue of the covenant descends from the parent to the child, there seems to be no use of our preparatory directions; only, it is fit, that our devotion should call our eyes back to what we have done in our infancy, and whereto we are ever obliged; that our full age may carefully endeavor to make our word good, and may put us in mind of our sinful failings.

That other sacrament of our spiritual nourishment, which our Saviour, as his farewell, left us for a blessed memorial of his death and passion, can never be celebrated with enough devotion.

Far be it from us, to come to this feast of our God, in our common garments; the soul must be trimmed up, if we would be meet guests for the Almighty. The great master of the feast will neither abide us to come naked, nor ill clad. 'Away, therefore, first, with the old beastly rags of our wonted corruptions. Due examination comes in first, and thoroughly searches the soul: and finds out all the secret nastiness and defilements, that it hides within it; and, by the aid of true penitence, strips it of all those loathsome clouts wherewith it was polluted Sin may not be clothed upon with grace. Joshua's filthy garments must be plucked off, ere he can be capable of precious robes; Zech. iii. 4. Here may be no place for our sinful lusts, for our covetous desires, for our natural infidelity, for our malicious purposes, for any of our unhallowed thoughts.

The soul, clearly divested of these and all other known corruptions, must, in the next place, instead thereof, be furnished with such graces and holy prëdispositions, as may fit it for so heavenly a work.

1. *Amongst the graces requisite*, faith justly challengeth the first place; as that which is both most eminent, and necessarily presupposed to the profitable receipt of this sacrament: for, whereas the main end of this blessed banquet is the strengthening of our faith, how should that receive strength which hath not being? To deliver these sacred viands to an unbeliever, is to put meat into the mouth of a dead man. Now, therefore, must the heart raise up itself to new acts of believing; and must lay faster hold on Christ, and bring him closer to the soul: more strongly applying to itself the infinite merits of his most perfect obedience, and of his bitter death and passion: and erecting itself to a desire and expectation of a more vigorous and lively apprehension of its Omnipotent Redeemer. Neither can this faith be either dead or solitary: but is still really operative, and attended as with other graces, so especially with a serious repentance, whose wonderful power is to undo our former sins, and to mould the heart and life to a better obedience: a grace so necessary, that the want of it, as in extreme corruption of the stomach, turns the wholesome food of the soul into poison. An impenitent man, therefore, coming to God's board, is so far from benefitting himself, as that he eats his own judgment. Stand off from this holy table, all ye that have not made your peace with your God, or that harbor any known sin in your bosom; not to eat, is uncomfortable; but to eat in such a state, is deadly; yet, rest not in this plea, that ye cannot come because ye are unreconciled: but, as ye love your souls, be reconciled that you may come.

Another grace necessarily prërequired, is charity to our brethren, and readiness to forgive: for this is a communion as with Christ the head, so with all the members of his mystical body. This is the true love-feast of God our Saviour; wherein we profess ourselves inseparably united both to him and his. If there be more hearts than one at God's table, he will not own them. These holy elements give us an emblem of ourselves: this bread is made up of many grains, incorporated into one mass; and this wine is the confluent juice of many clusters: neither do we partake of several loaves, or variety of liquors; but all eat of one bread, and drink of one cup. Here is then no place for rancor and malice, none for secret grudgings and heart-burnings: Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift, and go thy way: first, be reconciled to thy brother, and then come and offer thy gift; Matt. v. 23, 24. Neither may we do as those two emulous commanders of Greece did, who resolved to leave their spite behind them at Mount Athos, and to take it up again at their return: here must be an absolute and free acquitting of all the back reckonings of our unkindness, that we may receive the God of Peace into a clear bosom.

2. Besides these graces, there are certain *holy prëdispositions* so necessary, that without them, our souls can never hope to receive true comfort in this blessed sacrament.

Whereof the first is a hungering and thirsting desire after these gracious means of our salvation. What good will our meat do us, without an appetite? Surely, without it, there is no expectation of either relish or digestion. As, therefore, those that are invited to some great feast, care first to feed their hunger, ere they feed their body, laboring by exercise to get a stomach, ere they employ it; so it concerns us to do here: and, as those that are listless and weak stomached, are wont to whet their appetite with sharp sauces; so must we, by the tart applications of the law, quicken our desires of our Saviour here exhibited. Could we but see our sins, and our miseries by sin: could we see God frowning, and hell gaping wide to swallow us; we should not need to be bidden to long for our deliverer: and every pledge of his favor would be precious to us.

Upon the apprehension of our need of a Saviour, and so happy a supply thereof presented unto us must needs follow a renewed act of true thankfulness of heart to our good God; that hath both given us his dear Son to work our redemption, and his blessed sacrament to seal up unto us our redemption, thus wrought and purchased.

And, with souls thus thankfully elevated unto God, we approach, with all reverence, to that heavenly table, where God is both the feast-master and the feast. What intention of holy thoughts, what fervor of spirit, what depth of devotion, must we now find in ourselves! Doubtless, out of heaven no object can be so worthy to take up our hearts.

What a clear representation is here of the great work of our redemption! How is my Saviour, by all my senses, here brought home to my soul! How is his passion lively acted before mine eyes! for lo, my bodily eye doth not more truly see bread and wine, than the eye of my faith sees the body and blood of my dear Redeemer: thus was his sacred body torn and broken: thus was his precious blood poured out for me. My sins, wretched man that I am! helped thus to crucify my Saviour; and for the discharge of my sins, would he be thus crucified.

Neither did he only give himself for me, upon the cross; but lo, he both offers and gives himself to me, in this his blessed institution.

What had this general gift been, without this application? Now, my hand doth not more sensibly take, nor my mouth more really eat this bread, than my soul doth spiritually receive and feed on the bread of life. O Saviour, thou art the living bread that came down from heaven. Thy flesh is meat indeed, and thy blood is drink indeed. Oh, that I may so eat of this bread, that I may live for ever! He that cometh to thee shall never hunger; he that believeth in thee, shall never thirst. Oh that I could now so hunger and so thirst for thee, that my soul could be for ever satisfied with thee! Thy people, of old, were fed with manna in the wilderness; yet they died: that food of angels could not keep them from perishing: but oh, for the hidden manna, which giveth life to the world, even thy blessed self! Give me ever of this bread, and my soul shall not die, but live.

Oh, the precions juice of the fruit of the vine, wherewith thou refreshest my soul! Is this the blood of the grape? Is it not rather thy blood of the New Testament, that is poured out for me? Thou speakest, O Saviour, of new wine, that thou wouldest drink with thy disciples, in thy Father's kingdom: can there be any more precious and pleasant than this, wherewith thou cheerest the believing soul? Our palate is now dull and earthly, which shall then be exquisite and celestial: but, surely, no liquor can be of equal price or sovereignty with thy blood. Oh, how unsavory are all earthly delicacies, to this heavenly draught! O God, let not the sweet taste of this spiritual nectar ever go out of the mouth of my soul. Let the comfortable warmth of this blessed cordial ever work upon my soul; even till, and in, the last moment of my dissolution.

Dost thou bid me, O Saviour, do this in remembrance of thee? oh, how can I forget thee? how

can I enough celebrate thee, for this thy unspeakable mercy! Can I see thee thus crucified before my eyes, and for my sake thus crucified, and not remember thee? Can I find my sins accessory to this thy death, and thy death meritoriously expiating all these my grievous sins, and not remember thee? Can I hear thee freely offering thyself to me, and feel thee graciously conveying thyself into my soul and not remember thee? I do remember thee, O Saviour: but oh that I could yet more effectually remember thee; with all zealous desires to glorify thee; with all the fervent longings after thee and thy salvation! I remember thee in thy sufferings; oh do thou remember me in thy glory.

3. Having thus busied itself with holy thoughts in the time of the celebration, the devout soul breaks not off in an abrupt unmannerliness, without taking leave of the great Master of this heavenly feast: but, with a secret adoration, humbly blesseth God for so great a mercy, and *heartily resolves and desires to walk worthy of the Lord Jesus*, whom it hath received; and to consecrate itself wholly to the service of him that hath so dearly bought it, and hath given it these pledges of its eternal union with him.

4. The devout soul hath thus supped in heaven; and returns home; yet the work is not thus done: after the elements are out of eye and use, there remains *a digestion of this celestial food, by holy meditation.*

And now it thinks, Oh, what a blessing have I received to-day! no less than my Lord Jesus, with all his merits; and in, and with him, the assurance of the remission of all sins, and everlasting salvation. How happy am I, if I be not wanting to God and myself! How unworthy shall I be, if I do not strive to answer this love of my God and Saviour, in all hearty affection, and in all holy obedience!

And now, after this heavenly repast, how do I feel myself? What strengtn, what advantage hath my faith gotten? How much am I nearer to heaven than before? How much faster hold have I taken of my blessed Redeemer? How much more firm and sensible is my interest in him?

Neither are these thoughts and this examination the work of the next instant only; but they are such as must dwell upon the heart, and must often solicit our memory, and excite our practice; that, by this means, we may frequently renew the efficacy of this blessed sacrament; and our souls may batten more and more with his spiritual nourishment, and may be fed up to eternal life.

A devout man is he that ever sees the Invisible, and ever trembleth before that God he sees; that walks ever, here on earth, with the God of heaven, and still adores that Majesty with whom he converses; that confers hourly with the God of spirits, in his own language, yet so as no familiarity can abate of his awe, nor fear abate aught of his love; to whom the gates of heaven are ever open, that he may go in at pleasure to the throne of grace, and none of the angelic spirits can offer to challenge him of too much boldness; whose eyes are well acquainted with those heavenly guardians, the presence of whom he doth as truly acknowledge as if they were his sensible companions. He is well known of the King of glory, for a daily suitor in the court of heaven: and none so welcome there as he. He accounts all his time lost that falls beside his God, and can be no more weary of good thoughts than of happiness.

His bosom is no harbor for any known evil; and it is a question whether he more abhors sin or hell. His care is to entertain God in a clear and free heart; and, therefore, he thrusts the world out of doors, and humbly beseeches God to welcome himself to his own. He is truly dejected and vile in his own eyes: nothing but hell is lower than he. Every of his slips are heinous, every trespass is aggravated to rebellion. The glory and favors of God heighten his humiliation. He hath looked down to the bottomless deep, and seen, with horror what he deserved to feel everlastingly. His cries have been as strong as his fears just; and he hath found mercy more ready to rescue him than he could be importunate. His hand could not be so soon put forth as his Saviour's, for deliverance.

The sense of this mercy hath raised him to an unspeakable joy, to a most fervent love of so dear a Redeemer. That love hath knit his heart to so meritorious a deliverer, and wrought a blessed union betwixt God and his soul. That union can no more be severed from an infinite delight, then that delight can be severed from an humble and cheerful acquiescence in his munificent God. And now, as in a heavenly freedom, he pours out his soul into the bosom of the Almighty, in all faithful suits for himself and others, so he enjoys God in the blessings received, and returns all zealous praises to the Giver.

He comes reverently to the oracles of God, and brings not his eye, but his heart with him: not carelessly negligent in seeking to know the revealed will of his Maker, nor too busily inquisitive into his deep counsels; not too remiss in the letter, nor too peremptory in the sense: gladly comprehending what he may, and admiring what he cannot comprehend.

Doth God call for his ear, he goes awfully into the holy presence, and so hears as if he should now hear his last—catching every word that drops from the preacher's lips, ere it fall to the ground, and laying it up carefully, where he may be sure to fetch it. He sits not to censure, but to learn; yet, speculation and knowledge is the least drift of his labor. Nothing is his own but what he practises.

Is he invited to God's feast, he hates to come in a foul and slovenly dress; but trims up his soul so as may be fit for a heavenly guest. Neither doth he leave his stomach at home, cloyed with the world; but brings a sharp appetite with him, and so feeds as if he meant to live for ever. All earthly delicacies are unsavory to him in respect of that celestial manna. Shortly, he so eats and drinks as one that sees himself set at table with God and his angels; and rises and departs full of his Saviour; and, in the strength of that meal, walks vigorously and cheerfully on towards his glory.

Finally: as he well knows that he lives, and moves, and hath his being in God, so he refers his life, motions, and being, wholly to God—so acting all things as if God did them by him, so using all things as one that enjoys God in them; and, in the mean time, so walking on earth that he doth in a sort, carry his heaven with him.

It is the over curious ambition of many to be best, or to be none; if they many not do so well as they would, they will not do so well as they may. I will do my best to do the best, and what I want in power, supply in will. Thus, whilst I pay in part, I shall not he a debtor for all. He owes most that pays nothing.—*Arthur Warwick.*

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Pride is the greatest enemy to reason, and discretion the greatest opposite to pride. For whilst wisdom makes art the ape of nature, pride makes nature the ape of art. The wise man shapes his apparel to his body, the proud man shapes his body by his apparel. 'Tis no marvel, then, if he know not himself, when he is not to-day like him he was yesterday; and less marvel, if good men will not know him, when he forgets himself and all goodness. I should fear while I thus change my shape, lest my Maker should change his opinion; and finding me not like him he made me, reject me as none of his making. I would any day put off the old cause of my apparel, but not every day put on new-fashioned apparel. I see great reason to be ashamed of my pride, but no reason to be proud of my shame.—*Ibid.*

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I should marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a poor man can be content, when the contented man is only rich; the one wanting in his store, whilst the other is stored in his wants. I see, then, we are not rich or poor, by what we possess, but by what we desire. For he is not rich that hath much, but he that hath enough: nor he poor that hath but little, but he that wants more. If God then make me rich by store, I will not impoverish myself by covetousness; but if he make me poor by want, I will enrich myself by content. —*Ibid.*

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Hypocrisy desires to seem good rather than to be so: honesty desires to be good, rather than seem so. The worldlings purchase reputation by the sale of desert, wise men buy desert with the hazard of reputation. I would do much to hear well, more to deserve well, and rather lose opinion than merit It shall more joy me that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise, than do ill with commendation.—*Ibid.*

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The reason that many men want their desires, is, because their desires want reason. He may do what he will, that will do but what he may.—*Ib.*

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As there is a folly in wit, so there is wisdom in ignorance. I would not be ignorant in a necessary knowledge, nor wise above wisdom. If I know enough, I am wise enough; if I seek more, I am foolish.—*Ib.*

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It is no marvel that man hath lost his rule over the creature, when he would not be ruled by the will of the Creator. Why should they fear man, when man would not obey God? I could wish no creature had power to hurt me; I am glad so many creatures are ordained to help me. If God allow enough to serve me, I will not expect that all should fear me.—*Ib.*

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There is none so innocent as not to be evil spoken of: none so wicked as to want all commendation There are too many who condemn the just, and not a few who justify the wicked. I oft hear both envy and flattery speaking falsehoods, of myself to myself: and may not the like tongues perform the like tasks of others to others? I will know others by what they do themselves; but not learn myself by what I hear of others. I will be careful of mine own actions, not credulous of others' relations.—*Ib.*

Ecclesiastical Intelligence.

MASSACHUSETTS.

The continued illness of the Bishop of this diocese prevents him from the performance of his duty in making his appointed visitations.

MARYLAND.

The Rev. K. Johns Stewart has resigned the

charge of Rock Creek Church, and accepted a call to Salisbury, Somerset County.

MISSISSIPPI.

The Rev. A. C. Treadway, formerly of Sackett's Harbour, and recently appointed a missionary by the Domestic Committee has taken the temporary charge of Trinity Church, Natchez, during the absence of the Rev. D. C. Page the rector, who has sailed for Europe for the benefit of his health.

MICHIGAN.

The Rev. Luman Foote has been assigned to the missionary station at Kalamazoo in this diocese.

MISSIONARY.—Domestic.

We bring before our readers to-day, both departments of our general missionary operations.

Our domestic department offers to our consideration no such pleasant food for thought as is furnished by the foregoing letter. We have before us an "Extra Spirit of Missions" making an appeal to the benevolence of the Church, and setting forth the fact that a great deal of money is wanted to sustain the department. The following extracts will show the state of affairs.

"The Domestic Missionary Department, is now an establishment embracing two missionary bishops, seventy-four missionaries, and five assistants, and requiring an expenditure of about THIRTY THOUSAND DOLLARS per annum.

"The first half of the missionary year this day expires; and the contributions of the Church for these missions during the time, have amounted to only $7,607 49; while the payments have been $14,407 72; and now, within a few days of the period when about $7,000 more ought to be paid, there is but $2,700 in the treasury.

"The committee have not only continued the salaries of *all* the missionaries to January, (many of which had expired in October;) but they have made appropriations of salary to by far the greatest part of them, for the whole of the year 1841.

"To make up the deficiency of the last six months, and provide for the expenses of the remaining six of the missionary year, about $22,000 are needed; or nearly $3,700 per month."

These simple facts make an appeal stronger than any our pen can frame and we pray that it may not be ineffectual.

MISSIONARY.—Foreign.

The clergy of Philadelphia have sent to the Foreign Committee a communication, suggesting a mission to Bexley, W. Africa. Dr. Milnor and the Secretary were appointed to confer with them on the subject.

The expenses of the chief foreign stations are represented by the Committee to be as follows:

Athens.—800 pupils under daily Christian instruction at an average expense of $7 each per annum.

Crete.—460 pupils at $5 each per annum.

Batavia.—16 Chinese boys in Mr. Boone's family, and two other day schools containing about 50 pupils, sustained at an annual expense of about $2,000, of which the larger part is contributed by a single parish and two female societies.

Africa.—80 pupils now in the mission families, and the Gospel preached to some hundreds of the natives and colonists. Annual expense $8,000. This comparatively large sum is made necessary by the fact that the mission is as yet compelled to rely almost entirely upon articles sent from this country for the necessaries of life. Hence the expense is increased, There is a reasonable prospect, however, of reduction ere long.

Constantinople and Mardin.—$3000 are pledged to this mission.

Texas.—$1700 are pledged to Texas. The church edifice at Matagorda, the frame-work of which was carried from New-York, it was feared by the Rev. Mr. Ives, the missionary, would rot upon the ground for want of funds to erect it. We now learn that by the exertions of some of the parishioners, the building is about to be reared. A member of the congregation has made an endowment of 600 acres of land for the use of the parish. This at a future day will be valuable.

Mr. Ives thus speaks of the need of clergymen.

"I am much distressed from frequent and pressing calls to visit and preach in other places, with which I am unable to comply, without neglecting this. Could I travel constantly, I believe, by the blessing of God, I could do much for the church. It is heart-rending to see the field white for the harvest throughout this country, and the church, with one exception, without a laborer in the Republic. How long is this to be so?"

We give below, the latest intelligence from Africa contained in a letter addressed by the Rev. Mr. Payne, one of our missionaries in Africa, to the Rev. Dr. Empie of Richmond, and published in the last Southern Churchman.

"As you no doubt have learned from Mr. Minor, and other sources of information within your reach, most that is interesting in regard to our primary station, I shall say but little concerning it now, and confine my remarks chiefly to the scene of my own particular labors during the last year. The primary station as you are no doubt aware is located in the Colony of "Maryland in Liberia," about three miles inland from Cape Palmas, and nearly in the middle of the Colony. It is designed to receive new missionaries until they are acclimated, as the location for the High School or Seminary of the mission, and the residence of the missionary to the Colony. It is well situated for all these objects, being retired, furnished with comfortable buildings and near the centre of the Colony. The school here is and has been for some time full, containing about thirty male, and from eight to twelve female scholars. The number of the latter continues small, owing to the difficulty in obtaining them, arising from the custom of selling them at a very early age, and the prejudice common in all heathen countries, against elevating the female sex. The progress of the children in learning, considering that they acquire all their information through a foreign language, is highly encouraging. The most advanced, who have been under instruction little more than three years, are studying English grammar, geography, easy lessons in astronomy, arithmetic, etc. etc. About two months ago we had to witness far greater cause for encouragement and rejoicing than mere progress in study. We were called upon to rejoice over the conversion of about fifteen of these dear objects of our care! Eight of them have been admitted to church, the rest are on probation; all with about four exceptions were natives. Thus is God already encouraging our hearts by permitting us to see the fruits of our labors.

It was the wish of the committee that the missionaries should proceed immediately from Mount Vaughan to establish a station in the interior. To accomplish this, the Rev. Dr. Savage and Rev. Mr. Minor made a number of visits to Denab, a town forty miles inland, on the Cavally river, and had taken the preliminary steps to commencing operations, when a war having unfortunately broken out between the Colony and an intermediate tribe, the design was for the time abandoned; meanwhile laborers accumulated in the field, and it became necessary that some other stations should be immediately occupied. Accordingly in a short time a suitable building was erected and a teacher located at Grehway, a town about eight miles from Cape Palmas, on the leeward coast A small school containing from ten to fifteen children has been maintained ever since.

In about six months after this school was opened, the place from which I write, having been previously occupied by the American Bsard for a short time, was by agreement transferred to our mission, and a teacher appointed to it. It is situated about four miles to the leeward of Grahway, and contains a population of about four thousand souls. Its relative position, however, to the interior, gives it its chief importance as a missionary station. Being within three miles of the Cavally, and having one of its small divisions on that river, it has constant intercourse with the *twelve tribes* through whose territory its waters pass. This circumstance early impressed us with the importance of locating here an ordained missionary as soon as possible. Accordingly, when Dr. Savage was relieved of the cares which pressed upon him, immediately after his arrival, I thought my services no longer necessary at Mount Vaughan, and therefore proposed my removal to Cavally. Dr. Savage having approved of the proposition, I left Mount Vaughan October 1st, 1829, for my new home, "sorrowful yet rejoicing." As an account of our settlement and history here will best enable you to realize a missionary life in Africa, I will as far as my limits will allow proceed to give it to you.

Arriving at the place of destination, I found situated on a pleasant hill about three hundred yards from the sea, a small house, fourteen feet wide by sixteen long for my residence. It had one room below, and one next to the roof, both having floors laid with what we call in Virginia, clapboards, and so open, as to afford free ingress to the (will you believe me,) *cold* sea breeze. The sides, too, being made of the same materials, and without plastering or ceiling, were so open as to render it impossible to burn a candle without hanging up a mat between it and the wind. My first object was to devise some kind of ceiling, in order that the house might be rendered safe for my wife. This I made of coarse white cotton, painted on one side. and white-washed on the other. While I was fixing my house, and receiving my furniture, &c., &c., from Mount Vaughan, it was all the time crammed to suffocation, with young and old men, women and children — all declaring that my house was "fine too much!"—that I was a "*proper gentleman.*" I have "too much thing." "No man be able same I be," &c. &c.

The king, and head men were particularly prodigal of such speeches. I had been in Africa too long, however, not to know that all this was merely designed to get from me a *dash* (present) though of the least value. Having given about a week to some kind of preparation and to allow the novelty to wear off, I began to collect scholars, assisted by one of our most advanced pupils from Mount Vaughan. To my surprise, I soon obtained twelve, the number which I wished at first. This number soon after increased to fifteen, and subsequently to twenty-five males, and six females, the number at present in the school. The ease with which these have been obtained, has astonished me, and shows that the great opposition and indifference to educa-

tion, which we at first encountered, is fast vanishing away. All our scholars are boarded and clothed by us at an expense not exceeding in any case, $20 each per annum. This secures them constantly under ours, and takes them from the injurious influence of their parents, the latter a point of the greatest importance in a heathen land. It is an encouraging feature in the character of this people that they never object to *their children* being instructed in, and adopting our religion. This is true even of their *doctors* — the upholders of their superstitions, many of whose children are in our schools.

Instruction in our schools has hitherto been given nearly altogether in English, owing to the tardiness with which we have been able to reduce correctly to writing a rude and unformed language. I have now however, two classes in Grebo, and expect as fast as possible to increase this department of study. I am sufficiently acquainted with the language now to be able to converse in it to some extent, to pray and sing in it, and read the commandments on the Sabbath. I preach on every Sabbath morning in our school-house, to generally a large congregation, often two hundred, who are serious and attentive. I have also four services during the week, in as many divisions of Cavally, and occasional ones in neighboring towns. No case of awakening, however, has yet occurred among adults, unless it be that of my interpreter, in whom I have for some time had much hope. A class of from ten to fifteen young men, however, who come to our house every night for instruction, give us much encouragement. Upon the whole, our prospects here, I think are very flattering. The demand for instruction, is greater than our ability to meet it. The people are docile, and apparently favorable to our operations. They hear the truth, and all they want is that God shall "breathe into them the breath of 'spiritual' life." An extensive field is also open to missionary effort, up the Cavally river. At this moment, two missionaries could be most usefully employed in proclaiming the gospel here. May the Lord send forth more laborers into his vineyard !

With the highest respect and sincere affection, I am Rev. and dear sir,

Yours truly, JOHN PAYNE.

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We perceive that the Foreign Committee is in want of funds. They thus speak :—

"The general expenses are already upon the lowest scale. Last year the contributions were $2,000 less than the average, and for the past six months of the present year, are less than the previous corresponding period This diminution in funds is found chiefly in the falling off of many of the small donations, where the amount seems to have discouraged from continued effort. It is not in the temporary effort of a few churches, that reliance can be placed, for enlarged or continued operations. It is unreasonable to expect such aid long if unsustained by more general efforts.

FOREIGN. — CHURCH OF ENGLAND.

A SOCIETY has recently been formed in England called "The Parker Society." This is one more added to the list of similar institutions, established for the purpose of elucidating or enforcing some particular topic by a republication of old chosen works upon the subject. Thus the Camden Society is formed for the publication of *historical* works. The Parker Society is so called after Archbishop Parker, the first primate under Queen Elizabeth, a great collector and promoter of ancient and modern writings. Its objects are —first, the reprinting, without abridgment, alteration, or omission, the best works of the fathers and early writers of the English Church, published during the reigns of King Edward VI. and Queen Elizabeth ; second, the printing such remains of other writers of the seventeenth century as may appear desirable, (including under both classes, some of the early English translations of the Foreign reformers ;) and third, the printing some manuscripts of the same authors, hitherto unpublished.

Among the names of the provisional council we see those of Bickerteth, Budd, Burgess, Cunningham, Hartwell Horne, Dale and B. W. Noel. We subjoin a list of some of the works suggested for early publication.

The whole works of Bishop Ridley.

The Catechism, Primer, and Articles of the reign of King Edward VI. ; the order of the Communion, A. D., 1548 ; the Book of Common Prayer, A. D., 1549 ; the Book of Common Prayer, 1552.

Remains of Archbishop Grindal and Archdeacon Philpot.

Commentaries and other writings of Bishop Pilkington.

Some works of Bishop Bale—The Image of both Churches—Examinations of Lord Cobham—Examination and Remains of Ann Askew.

The Catechism and other writings of Dr. Alexander Nowell, Dean of St. Paul's.

The works of Bishop Hooper. The works of Bishop Jewell.

The works of Archbishop Parker, including the notes to "The Bishop's Bible."

The works of Archbishop Whitgift. The Sermons of Archbishop Sandys.

The Common Places of Peter Martyr, and other Continental Reformers.

The Decades of Sermons of Henry Bullinger.

Sermons preached at St. Paul's Cross, and before King Edward VI. and Queen Elizabeth.

Sermons preached at the Universities, and on various public occasions.

This society is doubtles established in opposition to what is usually termed "the Oxford Theology."

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The most important event which as occurred in the diocese of Gloucester and Bristol during the year is stated to be, the establishment of "Bishop's College," Bristol, of which the bishop is patron and visiter, and the Rev. Henry Dales, of Magdalen College, Oxford, the principal.—*Gamb. Obs.*

Literary.

THE RECTOR'S CHRISTMAS OFFERING, to the parishioners of St. Mary's Church. Burlington, 1840.

The St. Mary's Church named above is that of Burlington, New Jersey, and the rector is the Bishop of that diocese.

The subject of the "offering" is however from bishops very much more ancient than Bishop Doane ; for he has here presented to his parishioners the epistles of Polycarp, Ignatius, and Clement of Rome, in an English dress.

It is a good offering, fit for a bishop to make, fit for any christian to receive ; for, independent of the value of these venerable fathers as witnesses on the very important subject of church government in their day ; they exhibit a degree of fervent piety, of "simplicity and godly sincerity," of meekness and gentleness, very beautiful to contemplate, and very different alas ! from what is common now.

We hope the parishioners of St. Mary's will read these epistles. The apostolic fathers (as they are termed,) are not indeed authoritative expounders of the faith, but they are most unexceptionable testimony to what the primitive church held that faith to be ; and also to the ecclesiastical practices of their day. Beside, there is so much manufactured antiquity of a later period, that we think it wise to go back to those who companied with apostles ; and here they are We are not at all afraid of the genuine antiquity of the first three centuries of the Christian Church ; because we are convinced that it will sustain the belief and opinions we entertain as members of the "Protestant Episcopal Church in the United States of America." After the first three centuries, we must be permitted to read with more caution and take the liberty of sifting thoroughly what we read before we receive it as truth.

The great mistake, as it seems to us, that is made in the present day by those who respect, as every man of sense will, the testimony of the fathers, is this : sufficient attention is not paid to the subject matter whereof they testify. No matter whether they speak of the universally received understanding of christians on some essential point of doctrinal truth ; or whether they state merely some usage, not more important than the shape of the episcopal foot-stool, some custom founded on no positive command, but simply a matter of conventional arrangement accommodated to their state of society, and calling for change in our very different position : there are yet those who deem the testimony in both cases of equal moment ; nay more, who produce it with an air of triumph as if it were absolute authority, and seem to think that a quotation from one of the fathers to *any* point must settle the question. Now it is precisely this species of blind veneration that has reduced the value of the fathers as witnesses, in the judgment of many who might, under a different use of them, have been induced to read them.

THE HOLY CHILD OF NAZARETH. 1840.

This is the title of an address delivered by Bishop Doane to the children of several of the churches in Philadelphia. Its object is chiefly to present the childhood of the Saviour to the consideration of children, reminding them, that to those in their period of life, as well as to the more advanced, He has left an example "that we might follow in his steps."

The idea of presenting "the Holy child JESUS" distinctly as a model to children is, we speak from experience, a good one. We have known it more than once to produce a powerful effect. We have seen so much good writing from the Bishop addressed to adults, that he can very well afford to hear us say we do not think this one of his happiest efforts : its style is not well suited to the capacities of children. The Bishop does not "shoot low" enough. The address is published by our General Sunday School Union.

SACRED MELODIES, OR HYMNS FOR YOUTH, with Appropriate Selections from Scripture : pp. 112. New-York : Wiley & Putnam : 1841.

We cheerfully recommend this little work as an acceptable gift from Christian parents to their children With no pretensions to literary excellence, it yet contains many beautiful hymns, rich with the pure spirit of Christianity, and simply and sweetly expressed. In view of the fact, that in the various and beautiful selections of devotional poetry which adorn our literature, there are but few hymns adapted to the comprehension of children.

The author has written this little work with the design of supplying a volume suitable for youth. The hymns are intended (with the selected texts of Scripture) for Sabbath lessons, and, according to the preface, "may be used by all parents and teachers who wish to bring up children in the nurture and admonition of the Lord." The highest praise, we think, that can be accorded to the effort is, that it is well adapted to promote its benevolent and sacred object. We recognize throughout, the pious spirit which pervades those lines of Bernard Barton, adopted as its motto:

"Now in thy youth beseech of Him
Who giveth, upbraiding not
That his light in thy heart become not dim,
And his love be unforgot;
And thy God, in the darkest of days will be
Greenness, and beauty, and strength to thee."

"A DICTIONARY OF THE ANGLO-SAXON LANGUAGE, containing the accentuation, the grammatical inflections, the irregular words referred to their themes, the parallel terms from the Gothic languages, the meaning of Anglo-Saxon in English and Latin, and copious English and Latin indexes, serving as a Dictionary of English and Anglo-Saxon, as well as of Latin and Anglo-Saxon, with a preface on the Origin and Connexion of the Germanic Tongues—a map of languages, and the essentials of Anglo-Saxon Grammar. By the Rev. J. Bosworth, L. L. D., &c. London: Longman, & Co. 1838."

THE history of our Anglo-Saxon forefathers has, until very recently, been involved in much obscurity. They have generally been looked upon as a barbarous and uncivilized race, whose laws and institutions were little worthy the regard of their more enlightened posterity. With respect to their language and literature in particular, there has prevailed a surprising ignorance and misapprehension. A principal cause of this neglect is undoubtedly to be found in the want of requisite materials to prosecute the study. Till about the middle of the seventeenth century, the records of the language were so scanty and difficult of access, that it seemed an almost Herculean task to attain a knowledge of it. The student of Anglo-Saxon was compelled to pursue his solitary labors without either grammar or dictionary to shed light on his dubious way. The publication of Somner's Lexicon in 1659, however, did much to lighten these labors. This work, which it required infinite industry and perseverance to compose, was an important achievement in English philology, and a chief means of restoring the language when it had fallen into desuetude. The innovations which had for a long time been creeping into it, met with a powerful check, "and the euphuism of the court of Elizabeth, the pedantry of the theologists of the reign of James, and the canting phraseology of the Puritans, equally sunk before the nervous and renovated Saxon." The laws also, hitherto registered in French, were transcribed into English; and Latin, till now, the only vehicle of transmitting the thoughts of the learned, gave place to the English tongue, which thenceforward became the principal channel of communication.

With the present century began a new and brighterera in the history of the Anglo-Saxon. The publication of Turner's history of the Anglo-Saxons, created an interest in the subject which preceding works had failed to excite. Only one thing seemed wanting to render the study as popular as its importance demands, a complete dictionary of the language. This desideratum has been happily supplied by the work before us. The introduction is replete with matter of the most interesting kind, and of itself would form a volume of no ordinary merit. The primitive affiliation of all languages, and the resemblances and marks of affinity still visible in the "severed fragments," are very clearly illustrated in the "table of numerals." The author observes, "on a close examination and analysis of languages, even as we find them at the present day, nearly forty-two centuries after the confusion, there are, in almost every tongue, a few fragments and whole words so similar as to indicate an original connexion. The great diversity in their vocabularies and grammatical construction is still more apparent. The facts recorded by the Hebrew legislator, of one original language, the subsequent confusion of lip or pronunciation, and the consequent dispersion alone, account for this prevailing identity or resemblance, and the striking diversity."

The Anglo-Saxon Bibliography, with the remarks on the Anglo-Saxon and Semi-Saxon dialects; the account of the English provincial glossaries, and that of the Friesic language, by the author's friend, the Rev. Mr. Halbertsma, showing its relationship to the Anglo-Saxon, the dissertations on the old Saxon, now called Low German, Platte Deutsch, the Dutch, Gothic, High German, and Scandinavian tongues; also, the dissertations on the affinity of the Germanic languages; the essentials of Anglo-Saxon Grammar, with the outline of Rask's Grammar, and Grimm's Declensions and Conjugations, all demonstrate the author's vast researches, and how thoroughly he has investigated the subject of which he treats. Of the Dictionary itself, it is hardly possible to speak in terms sufficiently commendatory. The radical, and indeed all the principal words are printed in capitals, with accents to distinguish the length of the syllables. The explanation of Anglo-Saxon is given in English, to which, for the satisfaction of the learned, the Latin is added. The radical meaning is first set down, after which follow the different significations in the order most consonant with the association of ideas. And, lastly, the idiomatic phrases and expressions. The adoption of the Roman character, by which the cost of the book has been much diminished and its legibility facilitated, though perhaps desirable under the circumstances, is one of the few faults we have to find with the work. We could have wished the author had preserved the Old Saxon character, as in Sumner.

To ourselves, who have long regarded the knowledge of the old Saxon as indispensable to a right understanding of modern English, and without which it is impossible to appreciate the richness and beauty of the language, it is particularly gratifying to observe the attention which is at last paid to this subject. In England, at least, it is likely to become a regular branch of education, and we may look upon it as a happy omen for American literature, when the same can be said of our own country. To one who has not investigated the matter, it will appear incredible how much our present language owes to its parent stock. An ingenious writer in the Edinburgh Review has computed the number of words in the English language at 38,000, and of these five-eighths, or about 23,000, are derived from the Saxon. All our most familiar household words, "the language of business, of the counting house, the shop, the market, the street, the farm; the language of poetry, of invective, of humor, of satire, is derived principally from the same source." If not a curiosity to inquire into the manners of our ancestors, their laws and polity, at least a desire of understanding rightly the genius and character of our mother tongue, ought to incite us to this study.

☞ The difficulties necessarily attendant upon the commencement of an enterprise like ours, will, we hope, be deemed a sufficient apology by such of our city friends as have not regularly received our paper. Every effort will be made to secure punctuality in future, and we earnestly request those who have been disappointed, to make it known to Messrs. SWORDS, STANFORD & Co.

We avail ourselves of this opportunity to express our grateful sense of the very liberal support we have received in our enterprise. It is our purpose, should it be further extended to us, to enlarge the size of the "Record," without an increase of price; and from the arrangements now making, we trust we shall soon be able to give our readers all the current news of the day, ecclesiastical and literary.

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